7: Joest--59 E-5 (no date) 1882 Formosan Aborigines
116, 292 Chin-hoan

Some of the men also wear peaked caps made of the hide of deer or of plaited straw which resemble our caps worn for riding, except that they wear the peak in back.

14: Tamai--96 [15] J 2 (1896) 1896 Formosan Aborigines
116, 292, 302 Chin-hoan

The Tschinwan men wear their hair either loose and down to their shoulders or tie it together on top of their head; sometimes they cut it very short. They wear caps made of plaited vines which resemble the European hunting-caps. The women tie their hair behind the head; married women wear a black cap, unmarried women wear a red cap.

14: Tamai--96 [17] J-2 (1896) 1896 Formosan Aborigines
116, 292 Chin-hoan

On rainy days the Tschinwan natives wear a short coat made of the hide of deer which resembles the Japanese Kami-Shimo, a garment formerly worn for holidays.

16: Müller--232 [2] U-3 (no date) 1910 Formosan Aborigines
116, 291, 292, 431

The women wear a broad loincloth which covers their thighs. The loincloth of the men consists of a piece of cloth 60 to 70 centimeters long and 50 centimeters wide which they tie around the loins so that the two ends cover their genital organs. The loincloth, which as a rule is dyed dark blue, and the manner in which it is worn, indicates to what tribe the wearer belongs and whether he comes from a family of low or high standing. Loincloths are often given as personal presents. Among the Ataiyal group there is one tribe which uses only leaves as loincloths, and several tribes which do not cover themselves at all.

Since that aborigines always cut and sew in straight lines, the shape of the garment never fits the body.

16: Müller--232 [3] U-3 (no date) 1910 Formosan Aborigines
116, 291, 292

While most of the aborigines go barefoot, the women wrap a plain piece of cloth around their calves for special occasions, such as a festival. Among some tribes of the Tso'o group the men and women wear a type of sandal made of the hide of animals, on bad roads.

Only the men cover their heads. For the most part they wear an ordinary bowl-shaped cap, which they also use as a measure of capacity. The shield on the cap is worn in back to protect the neck. They also use caps made of bearskin, of the head of deer, and of leather. Among the aborigines of the Tso'o and Paiwan groups the caps sometimes have ornaments consisting of tassels or the feathers of roosters. The cap serves as an insignia of rank.

19: Guérin and Bernard--554 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 292

The savage keeps the rain off by means of a goat skin; a split makes it possible for the neck to fit into a round opening which is made in the upper edge of the skin. If the weather is fine, this coat is folded in fourths, and then kept in a net which the Tayal carries over his back whenever he leaves his home.

19: Guérin and Bernard--554 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 292

Generally there is no head dress. But the tribes in the northern circle use reeds to braid plain skull caps, broak-brimmed hats, or--and this is the most remarkable shape real jockey caps. In this case, the visor is turned back. These helmets wear forever, they are painted red and provided with chin-straps of glass beads.

22: Wiedfeldt--12 [3] F-5 (1913) 1914 Formosan Aborigines
116, 301, 292, 436, 177 Atayal

If such foreign ornaments [MC: i. e. brass rings and glass beads from Japan] have been taken over by the women, the men have kept for themselves the characteristic old ornamental dress. These "things set with precious materials", as the Atayal description runs, have three sizes, which are worn as arm or leg coverings, kinrai, or as a doublet, bintoan, or as a sleeveless jacket, rokosch-kaha. They consist of material dyed red, on which is fastened small pieces of pierced fish-bone arranged in rows and geometrical designs. Since the fish are not to be found in the interior, and the making of these ornaments would be too tiresome and difficult for the Atayals, who have no tools, these ornaments, which the Chinese call schukun, are very highly prized, and their owners like to wear them on festive occasions because they give them a certain amount of prestige. These valuable and lasting, but unnecessary ornamental garments are used as money. The three sizes are worth respectively 3, 5, and 10 yen.

22: Wiedfeldt--36-37 F-5 (1913) 1914 Formosan Aborigines-1-2
116, 173, 177, 292, 436 Atayal

For all settlements and compensations, for the purchase of land by the clans, and the reimbursement of the prophetess, the Atayals have a definite means of exchange which has the same value for all of the Atayal tribes: the materials [MC: which are set] with precious things, which are usually of three kinds. [MC: See page 12 in category 116 or 436 for description] The general acceptance of this indigenous money is based on its high value as a means of adornment, and its worth depends on the rareness of the materials and the care with which it has been made. [37] Ostensibly the Atayals have never wished to learn how to make these things. An old Taroku told me through the medium of the interpreter that they had gotten the precious materials long ago from white men, but the other Tarokus and all the Schimptonoffs denied the truth of this improbable tradition. If it were true, one would be forced to think of Spanish amulets. All the Atayals are agreed on this point, that they were once brought to them from outside, and that for a long time, there has been no new material. According to this, the same quantity of objects used as money, which presumably are fairly safe from the ravages of termites, has been in circulation among them since its introduction, and only the temporary owners change. This is very possible, in view of the fact that there is no economy based on earnings, and in view of the fact that there has been no increase in the population of the Atayals, as well as because of the stagnation of their culture. The objects used as money are the only possessions that do not follow their owner to the grave. Neither tribe nor clan has concerned itself with making of ornaments to be used as

money, nor have they attempted to fix the value of such ornaments, but nevertheless, they are the "legal" means by which all fines are paid. Together with language and customs, money is the only tangible bond that unifies all the tribes of the Atayals. The entire fortune of the Atayals consists of such money.

31: Hofmann--621-622 N-3 (1909) 1912 Formosan Aborigines
116, 273, 292, 517 Tsou

When I visited the bachelors' quarters a festival was in progress. The chieftain was wearing a red jacket made of cloth; the other participants had taken off their deerskin garment and were squatting on the floor of the hall wearing nothing but a simple loincloth made of fiber. There were 60 men in all. All were drinking remi, a fermented beverage, in great quantities. They prepare this from rice and millet which has been chewed by the women; they spit this into a trough and the paste is left there to ferment. When this process is complete the paste is mixed with water and the drink is ready. The men used cups made of pieces of bamboo; one of them was drinking from a [622] beer bottle. They emptied the bamboo cups in a single draught. Some of the men went around to fill the cups and urged those who were slow to drink more. The men embraced each other and tried to empty their cups to the last drop.... They ate sugar with the Remi; the younger boys were given sugar without the beverage, although, when I tested the drink, I found that it had a very low alcoholic content. The men must have consumed large quantities, however, for late at night, when we retired, we heard them shouting and stamping their feet.

34: Del Re U-4 (no date) No Date Formosan Aborigines
Yami

YAMI TRIBESMEN. NOTE BASKETWORK FISHING-HELMETS WORN ON SPECIAL OCCASIONS AND BAMBOO SPEARS

212/411

34:Del Re U-4 (no date) No Date Formosan Aborigines
Yami

YAMI TRIBESMEN. NOTE BASKETWORK FISHING-HELMETS WORN ON SPECIAL OCCASIONS AND BAMBOO SPEARS.

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4/11

34: Del Re--23-24 U-4 (no date) No Date Formosan Aborigines
116, 436, 292, 301 Yami

"The Yami have no use for money except as metal which is highly prized, especially silver which, like iron, seems to have been known to the islanders from the earliest times. (7) The former is beaten out into thin silver leaves with [24]

7. See below p. 39 (Legend of Imulud).

which they cover their characteristic large 'extinguisher' ceremonial helmets worn during the Flying-Fish Festival, which are handed down as a communal treasure from generation to generation."

34:Del Re U-4 (no date) No Date Formosan Aborigines
Yami

Old Yami Couple in ceremonial costume: Note the silver flying-fish ceremony helmet and the silver headgear and plaques worn by the woman.

292
301

34:Del Re U-4 (no date) No Date Formosan Aborigines
Paiwan

622
292

Paiwan Chief in full dress

36: Dodd--77 U-2 1865 (1885) Formosan Aborigines
116, 292

"On occasions the men [MLB: of the northern tribes] sometimes wear tied over their right shoulder and flowing down the back and across the chest, a square piece of variegated cloth (worn by women as a sort of petticoat, tied round the waist and reaching to the knees), but this article of apparel is worn more by the women than the men."

37: Steere--305 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 191, 174, 142, 292 Sek-hoan

"The Lek-whan call themselves Paijek in their own tongue, which all speak in their families, though all, but the very old, speak Chinese also, and some of the younger ones can write it with some readiness. There seem to be no manuscripts or other proofs that they formerly had any connection with the Dutch, and their position at nearly equal distances from Taiwanfu and Tamsni, the two points occupied by the Dutch, would have made them among the last visited by them, and the least influenced. Their language shows them to be closely connected with the savage tribes of the island, and with the Pepo-whans of the south. They are large and strongly framed as compared with the Chinese, but their faces are coarse, and the teeth of the women protrude; but their countenances show much good nature and kindly feeling. Their dress is much that of the poorer classes of Chinese, though for weddings and great ceremonies they use a national dress, consisting of two or three long sleeveless mantles, open in front, and the under one reaching to the heels, while those above are shorter. These are ornamented with a large amount of red embroidery about the bottom. They raise a species of nettle, from which they make a coarse but lasting cloth."

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Atayal

but no table etiquette and taboo in eating need be followed or observed. Though they hunted human heads formerly, they were not cannibals. 264

V. CLOTHING AND ORNAMENTS

The Atayal are famous for their wampum clothes. In the Department collections, there are many specimens. Mr. Chang Kwang-chih has given a description of twelve of them (*v.* No. 2 of the bulletin, pp. 32–34). The clothes and ornaments are of many kinds. One of the present authors (Ho) has given a description of twenty-seven specimens of Atayal clothes in the Department Collections (*v.* No. 2 of this bulletin, pp. 22–29). In this investigation, we saw eight pieces of clothes and ornaments owned by the chief's wife. they are; head band [*qaqusop*], necklace [*nili*], breast cloth [*taojax*], long gown [*sipiliaŋ*], short gown [*atan*], waist-cloth [*toxawaq*], wrist-ornament [*pao²i*], and three kinds of leg ornament (the upper, *qinulaja*; the middle, *qaqi*, and the lower, *qinuwax*). Other kinds of ornaments possessed by her have been lost. 292

Today, only people over fifty years of age wear thier original kinds of clothes; young people usually dress in modern style. 291

Body deformation such as tooth chipping, ear-lobe piercing, and tattooing have been abolished in recent years. The following descriptions are chiefly based on the narratives of *ali-jopas* (chief's wife) and *jajot-palie* (female, 73 years od age, see frontispiece) of *tapilas* and *pisei-taxos* (female, 66 years of age) of *saβulok*. 304

1. Clothes

Gowns are long or short. Long gowns are always long enough to cover the knees. Everyday clothes [*tiwajan*] have no collars and no buttons, and are with or without sleeves and single-breasted. Full dress [*ripaliaŋ*] has no collar, no buttons, and is without sleeves and single-breasted, but is always design-woven or wampum decorated. Full dress is worn in festival time. Only chiefs or head-hunters are allowed to wear clothes decorated with copper bells. Short gowns [*atan*] only cover the chest and are always above the navel. They have no collar, no buttons, and are without sleeves and single-breasted. *tajo* or toga is made of a single piece of cloth about one meter square, it is used to protect one from cold weather, and may also be used as a blanket to cover one's body at night. The other kinds of clothing are: head bands [*qajapis*], turbans [*qaqusop*], breast-cloths [*taojax*], leggings [*saolox*], the breechclouts [*pula*] of men, and the waist-cloths [*taxawoq*] of women. Rattan hats [*paβoβin na quani*] are only worn by men. A rattan hat covered with bearskin is called *qaβoβin na yalox*, and is worn only at festival times. 291

Women, on the ordinary days, wear togas, breast-cloths, waist-cloths, and leggings, and long or short gowns are added under the togas on cold days. Men wear togas and breechclouts, and long gowns are added under the togas on cold days. Children wear long gowns with or without sleeves and togas. Most of their everyday clothes bear no designs. Clothes worn in festival times mostly elaborately design-woven or wampum decorated; and instead of wearing leggings, they wear leg-ornaments. Except [292]

50: Ruey E-5 (1955) 1955 ADl Formosa
Formosan Aborigines
Atayal AD4

291 for the hat and breechclout of men and the comb and waist-cloth of women, men and women wear the same kind of clothes. At the time of a funeral, they wear old clothes, for according to their old tradition, all clothes which are worn at a funeral must be cast away.

292 A deer-hide rain-coat [*xanqu na βaqanox*] is employed to protect them from the rain.

Clothes and ornaments are made by women. If a woman cannot make clothes, it is difficult for her to get married. Their cloth is made of hemp. After contact with the Han people, the Atayal have bought cloth from them and do not weave industriously as in former days.

They seldom wash their clothes. The fruit called *mawarsa* of a kind of plant called *mawalo* is used to soap their clothes.

301 2. Ornaments

Ornaments include ear-ornaments [*pintalaŋ*], neck ornaments [*nili*] (made of shell), [*nqalo*] (made of glass-beads), arm-ornaments [*paſi tonaŋ*] (those used by men have hair of the hunted head attached to them), wrist-ornaments [*pao²i*], finger ornaments [*qaqamut*], waist-belts [*xaxaβok*], leg-ornaments [*qinulaja, qaqj, qinuwax*], etc. All these ornements, except the finger ornaments, are worn at festival times. Finger ornaments or a finger ring are ordinarily worn on the middle finger [*poaqaŋ*] or ring finger [*so²ai*]; a woman of talent may wear a ring on her forefinger [*qomi iao*] or little finger [*so²ai tsuβalai*]. One may wear ornaments from his or her early teen-age.

Atayal women wear a kind of comb [*qaqalu* or *xaxeiluqu*] when attending a feast, but this is never used to comb their hair.

3. Hair dressing

302 Young children let their hair grow, this kind of hair dressing is called *maqaino*. After five of six years, the hair is bound up with strings and is wound from left to right on the head, this is called *tuβuβa²aŋ*. Oil derived from animal fat is used to dress their hair. If the hair grows too long, it may be cut with a knife. The fine hair on the face is pulled out by twisting two pieces of string. This string-twisting method which resembles the Chinese one, is also employed to shape their eye-brows. The beard is shaved by a small knife. They never wear a beard or a mustache. Today the young girls mostly get permanent waves.

304 4. Ear-lobe piercing [*pulaxan papaq*]

They pierce their ear-lobes between the ages of five to ten years. There is no specialist for piercing the ear-lobe. Earlobe piercing mostly takes place on a frosty winter day. The ear-lobe is first rubbed with frost and then pierced with a bamboo needle. A piece of sweet potato is put behind the lobe of the ear to be the anvil when the operation is in process. After four days the bamboo needle is removed, and a grass stem is stuck into the hole instead of it. Grass stems will gradually be increased in number until the hole is large enough for the ear-ornaments. The larger hole on the lobe is considered the more beautiful. Men and women have the same

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
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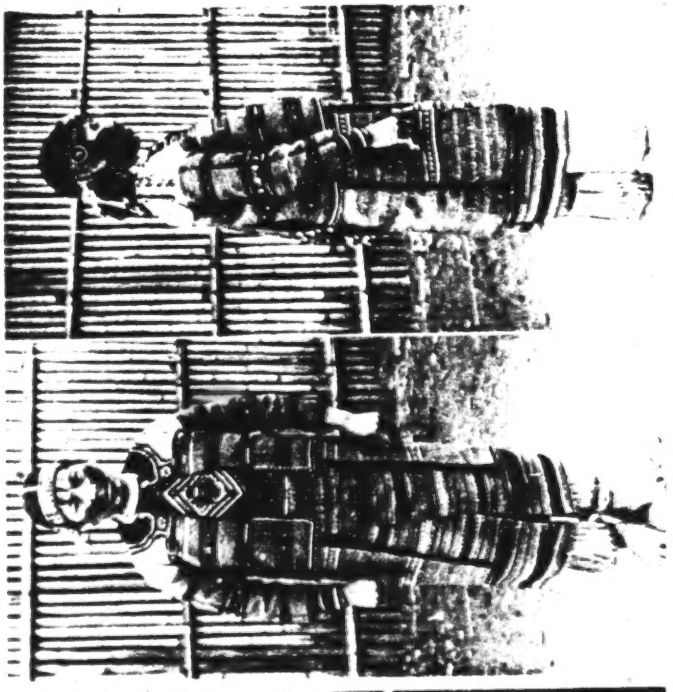

2. 打扮整齊的泰雅族婦女
An Atayal woman in full costume

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1. 打扮整齊的泰雅族男女
Atayal man and woman in everyday clothes

/P. 127 c (facing p. 40, Chinese text)/